1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tion in citizenship, the bearing of arms, arts and crafts, history and tradition and ordinary religious observance. The *calmecac* was in the nature of a seminary for special training in priestly and chiefly duties, and several of them were maintained near the temples of important gods. The *calmecac* seems to have been an addition to ordinary training, required by the development of ritual, whereas the *telpuchcalli* carried on in special quarters instruction given in a simpler day by the old men of the clan. Other schools trained young women to be priestesses; they also learned to weave skillfully and to make featherwork for preparation of priestly vestments. (See Plate 39, top left.)

A youth was ready for marriage at twenty, and a girl was deemed mature at about sixteen. The parents arranged the marriage with the consent of the boy and girl. A priest was consulted to decide whether or not the fates of the couple were harmonious. Incest laws like our own prevailed with the further restriction that marriage must be outside the clan. Having satisfied these conventions, the father of the boy sent two elderly clanswomen with gifts to the girl's father, who, following custom, rejected the suit. The old ladies returned again to consult in earnest with the parents of the prospective bride. Such a discussion was necessarily intricate, since it involved the amount of the bride's dowry, which was to be balanced by the gifts of her suitor.

On the evening of the wedding one of the matchmakers carried the bride on her back over the threshold of the husband's house. Elaborate speeches were made by everyone, following which the mantles of the bride and groom were tied together, symbolizing the union. The old men and women gave tongue again in the form of long-winded homilies, and

4: Sahagún M-5 (1529-1590) 1952 NU7 Aztec NU7

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Sixth Chapter, in which are related the punishments and penances with which they chastised any youth when he drank wine.

They who were reared in the young men's house took full charge of the sweeping. None then drank wine.

And when already [they were] men, when already they had matured, he who drank wine hid himself well. He concealed himself well, and did not then drink before others; quite secretly and not much did he drink.

And if any youth were seen to drink wine, if it were noted that he was found with wine, [that] perchance he lay fallen, or sang,[1] or [that] somewhere he was seen drunk with others, then because of this [the people] were gathered and rounded up.

And because of this, fear fell [upon all of them]. If he was only a commoner or someone of no importance, he was beaten before the others. He fell under wooden [staves]; he died under wooden [staves].[2] Or he was made to suffer the rope.

And if he was a nobleman's son, they strangled him secretly.

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And these youths had their paramours by twos or threes. Perchance one indeed was in her own house; perchance a number lived in various places. And when, they said, the estate of youth was ended, [the youth] paid something that he might leave the [other] youths. Large capes he left [for them]—perhaps ten or twenty, if he was rich.

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When the masters of the youths had consented,[3] when they had given the youths leave to go, then (it is said) one was of marriageable age. He took only one woman, whom he kept at his home.

And when a youth was mature, not merely of his own will did he depart the estate of youth. He grew old where the youths were. And if he willed, the chief gave him leave [to go].

And not very often from the youths' place [came], perchance, lords; only chiefs, commanding generals, and generals[4] were taken thence. Lords and mar-

Injc. 6. capitulo: vncan moteneoa in tetlatzacuiltiliztli, in tetlamaceoaltiliztli, ynjc quintlatzacuiltiaia, in iquac aca telpuchtli tlaoanaia.

Injc nezcaltiloia telpuchcali, cēca nezujtlavilo, in nochpanoaztli, njman aiac quja in vetli.

auh in ie vel oquichti, i ie chicaoaque, cenca vel motlatiaia in quja vetli, cenca motlatiaia, çan nj nan amo teispan in quja, vel ichtaca amo no quexq'ch in quja,

auh intla ittoia haca telpuchtli tlaoana, in itto in at vetlica namjco, anoço vetztoc anoço quica, anoço cana teoan tlaoantica itto, njman ica necentlalilo, ica nenechicolo:

auh ica maviztli vetzi, intla çan macoalli, anoço ça can aqujn, teixpan viviteco, quauhtica vetzi, quauhtica miquj, anoço mecatl quitecultia.

auh intla tlaçopilli ichtaca qujmecanja:

auh inique y, telpupuchti ohome, ieey in jnmecaoan oncatca, aço ez vel ichā in ca, aço quezquijntin chaiaoatoque. auh in iquac quilhuja motelpuchtlali, tlaxtlaoa injc qujntlalcavia in telpupuchti quachtli, quicaoa aço matlactli, aço cemipilli in mocuiltonoa,

yn oaxque in tachcaoan in oquimacauhque njmā (mitoa) tlapaliuhcati, ça çe cihoatl conana in ichan quijpia.

auh in mozcalia telpuchtli, amo çan moiocoia, in quicaoa telpuchiotl, cenca ẽcā veveti in telpuchpan; auh yiollotlama in tlatoanj, qujnaoatia,

auh amo cenca njerpa in telpuchpan anoço in tecuti, çā tlatlacatecca, tlatlacochcalca, achcacauhti yn

1. Quire: probably *cuica in* means. Ixlxc, in *Hispic Kapitel*, p. 345, transcribes the Nahuatl as *ono papaxoa*—"was filled with fish."
2. Ixlxc, *op. cit.*, p. 346, n. 1, says *of quauhtica vetzi quauhtica miquj*: "*Parodic rese quauhtica vetzi, quilhica vetzi—hahanker, I marvel.*"
3. Orozco: reference to the *Real Palacio MS* suggests that this should read *oniquac*.
4. See Chapter V, sec. 3, 4.

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565 These levels did not have an absolute castelike rigidity. Besides what we have already seen regarding the fact that some macehuales were in a special position by reason of their exploits in life and not by birth, and that there were lords who lost their privileged situation of tribute receiving, we know that it was customary for pillis and [582] macehuales (42) to intermarry, the children of which marriages must

42. Motolinía, Memorials [Memoriales], p. 123; Zumárraga, p. 66, etc.

have had a different position from those children of marriages between pillis or of pure macehuales. There must have been present a whole series of people, from the most noble to the most plebian, we could say (using the terms noble and plebian in our sense), giving rise to a real pyramid of levels within the Tenochca group. Thus we see that the differentiation of rank had a corresponding economic differentiation; but that this latter had a limitation: not all the pillis could be recipients of tribute, but only the functionaries of the tribe or of the calpulli, and on the other hand, not all the macehuales payed tribute, those valiant in war being excepted. In their recognition of this stratification Caso, Spinden (43), Toscano, Moreno, White, etc. are

43. Spinden, H.J., 1943, p. 210.

right, but only in part, since these strata were not social classes; they could be considered ranks because of the little mobility of those belonging to them, generally by birth (an affirmation which with respect to the uppermost level can be definitive); but—and this is the fundamental thing—it can be shown that the existance of these strata was hinged to that of ambilateral stratified clans, the calpullis, and that it was therefore not a fundamental structure but a derived one, as will be seen in the second part of this work.

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Chapter 3

TERRITORIAL DIVISION

[631] Another of the aspects of the social organization of Tenochtitlan which has led us to think that it was not based on kinship through

7. Mendocino Codex [Códice Mendocino], Folio 61

Y 618 whose caption says "an Amanteca who carries on her back another Amanteca in order that she marry." Outside of Tenochtitlan, there were several places which were called Amantla (from where the Amantecas come); but also in Tenochtitlan there was a ward with this name from which place the persons in the illustration could have been, since the source refers to that general zone. According to this, the person who carried the bride on her back, who was one of the relatives of the husband, as an Amanteca and therefore so also as he: it was a marriage between calpulli relatives, that is, through common descent, and refers, then, to an endogamous marriage. Then again we have also more possibilities to discuss which tell us nothing at out the identity of the husband's calpulli. One is that, although it may be an Amanteca (the one who carried the other on her back) related to the groom, it may well be that this kin-bond was not through common descent but simply by affinity ("by marriage") in which case the groom could well be of a different non-Amanteca calpulli. Moreover there is a quote which tells us that those who carried the bride on their backs were her relatives (8). If we take

8. Román y Zamora, II, p. 90.

this assertion together with the previously mentioned illustration of the Mendocino Codex [Códice Mendocino] we know nothing about the identity of the groom's calpulli.

/p. 65/ DIAGRAM OF TENOCHCA MARRIAGES
BETWEEN PARALLEL RELATIVES

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[See Diagram, p. 71a.]

(a) Ixtlixóchitl [sic. Ixtlilxóchitl], I, p. 277.

(b) Genealogy and Lineage [Genealogía y Linaje], p. 253.

(c) León M. Adrián F., 1943.

(d) León M. Adrián F., 1943.

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(e) León M. Adrián F., 1943.

(f) León M. Adrián F., 1943.

/p. 67/ It would not be an argument either for or against exogamy or non-exogamy of the calpulli.

But really we can merge both references, the one which stated that the persons carrying the bride ere her relatives and the one which stated that they were the groom's relatives. The result is that they were all relatives: she, those who carried her, and the groom. This interpretation has the advantage of erasing the apparent contradiction between the affirmations and of making them congruent. By joining the two quotes with the illustration from the Mendocino Codex [Códice Mendocino], which speaks of Amantecas, we find that the relationship of the affianced pair is not a family one, but of the calpulli, that is, through common descent: the calpulli was not exogamous.

There are also references which oblige us to think that there was no exogamy in the calpullis: according to a late source, they avoided marriages with mother or daughter "and sometimes with the sister," but they paid no heed to other degrees of kinship (9). This is clearly

9. Hernandez, Francisco, p. 32, 33.

to express that there was no exogamy, and even that there was a strong endogamous tendency.

So far we have analyzed affirmations which refer to the population in general. Let us see now the conclusions which can be obtained from the geneologies that exist of the Tenochca rulers. Although they only refer to a part of the population, as we know that it is mentioned that among them there existed a strong tendency to marry people of distant places, in the event of indicating the absence of exogamy they increase the general value of our clues. We find as an argument of the first importance endogamy which points to the occurrence of marriage between parallel relatives, either on the father's or mother's side (see the Table). The data on marriage in general is very abundant; but of those that interest us six have been found. These as a whole are impossible in groups with exogamous clans and are only possible in groups with an endogamous tendency. Cases 'b', 'c', 'd', 'e', and 'f' could have come about only—in the event of the calpulli's

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9:Monzon--71a E-4 (no date) 1949 NU7 Aztec NU7

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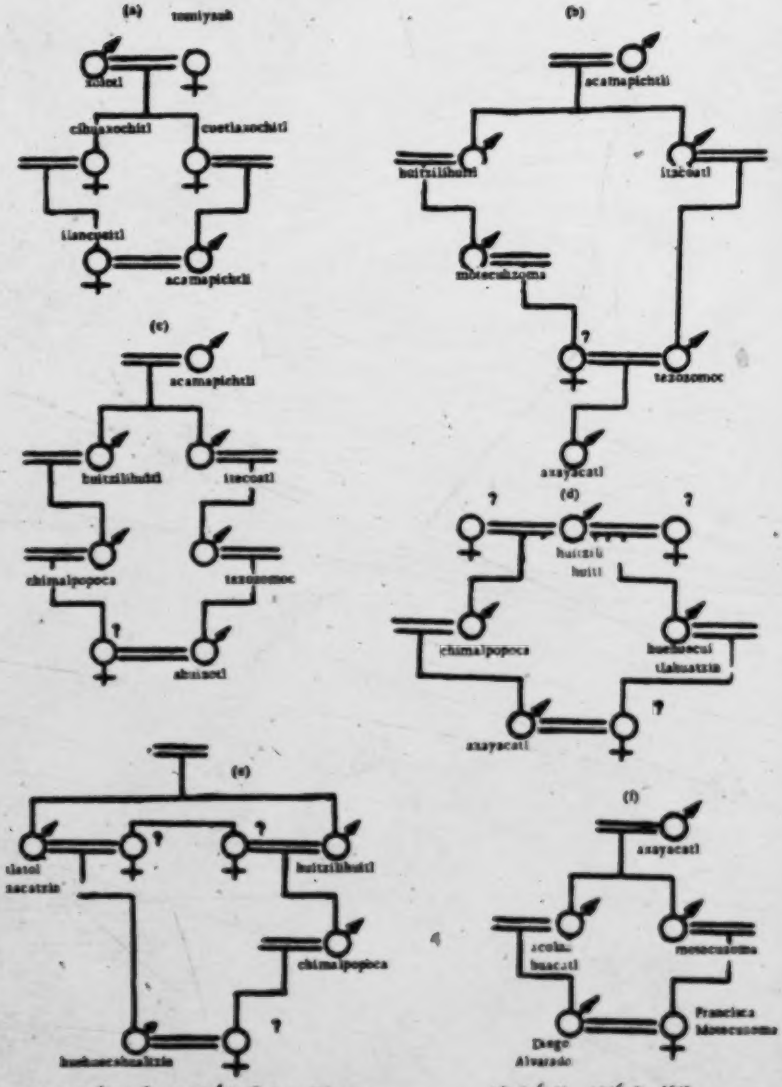
DIAGRAM OF TENOCHCA MARRIAGES BETWEEN PARALLEL RELATIVES



(a) Ixtlilxóchitl [Sic. Ixtlilxóchitl], I, p. 277.
(b) Genealogy and Lineage [Genealogía y Linaje], p. 253.
(c) León M. Adrián F. 1943.
(d) León M. Adrián F. 1943.
(e) León M. Adrián F. 1943.
(f) León M. Adrián F. 1943.

X 618 ● 582 being an exogamous clan—if the calpulli were matrilineal since had it been patrilineal the marriage would have been between relatives, which is contrary to the very principles of the exogamous clan. Case 'a' only could have occured—had the calpulli been an exogamous clan—in a patrilineal clan since otherwise it would have been between clan relatives. All the marriages could have been realized only in the event that the calpulli did not have exogamous rules in any line: that is, that it had an endogamous tendency.

X 618 582 565 The contradiction between the endogamous tendency of the calpullis and the undoubted custom which the governing group had of /p. 68/ making their marriages between people of distant towns is only apparent; on one hand it can be thought that many of the members of the governing group of central Mexico were relatives through common descent and married one another for this reason (this would be reinforced by a few exceptions such as Tlaxcalla, with [whose people] marriage was never joined). On the other hand the situation can be viewed thus: the members of the governing group did not follow strictly endogamous rules as did the others of the community, but simply had the tendency to seek in every concrete case the improvement of their lineage (which, moreover, is a trait of ambilateral clans). In general these two explanations do not excluse one another, and in fact, we find that among the Tenochcas there were calpullis which extended over more than one town and that members of different calpullis married (10). The first is suggested by the repeated

10. Referring to what happens in present calpulliwards, which appear still to have something of the reckoning of kinship through common descent as their basis, Redfield tells us that the majority of people live in the ward where their ancestors lived for generations and that generally the belonging to a ward is by inheritance (1928, p. 287), and then he informs us that he did not find evidence that the belonging to a given ward affected the choice of a wife. There appears to me to be a contradiction in this, since if the belonging to a calpulli is hereditary and if the calpullis are localized, the only way in which they might remain localized would be by the joining in marriage of people of the same ward. Very probably it happens thus, there being also a patrilocal custom within

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the same ward; although some marriages may occur between persons of different wards, perhaps still according to special circumstances. The considering of the calpulli as a clan with endogamous tendencies, which is even now found as a vestige in Tepoztlán, removes these contradictions, which can also be taken as an argument in favor of the new position which is here presented with respect to the calpulli.

names of some isolated towns which seem to have been calpullis (like Pochtlan, Amantla, etc.) and the second is suggested by the affirmations of marriages between different lords (see p. 72).

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We have, finally, as an indication of the existence of this type of clan, an argument in favor of the fact that among the Tenochcas the reckoning of kinship was ambilateral. This refers also to the members of the population's governing group; but the fact that they also had their calpulli and for the reasons presented in the paragraph concerning their habit of endogamy, largely invalidates the objections which could be made in this respect. In a large number of cases, in the genealogies of the Mexico-Tenochtitlan rulers both lines, that of the father and that of the mother, are taken to fix the inheritance of each person: this is clearly an ambilateral characteristic. Of course it can be taken to refer to the reckoning of kinship within the family, which is always ambilateral, and not to the reckoning of kinship through common descent, of the clan, which could be unilateral of ambilateral. But in part this objection is done away with /p. 69/ when we see that in the sources from the same period, but referring to other groups than the Tenochcan, connections are made always through persons of male sex as if they were unilateral (11), and only

11. Espejo, Antonieta and Monzon, 1945, p. 48.

in those [sources] dealing with the Tenochcas (and others who do not interest us now) are connections made through both sexes. According to this, we have the right to think that the reckoning of kinship common descent was made ambilaterally among the Tenochcas (12).

12. Redfield tells us, speaking of the calpullis, which are now wards of Tepoztlán, that they tend to include

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

346 the abodes of such men as underwent the severe trials preliminary
793 to their investiture with the rank of chief ("tecuhtli.") The word "calmecac" is often interpreted as "dark house" but its etymology is probably quite different. In no case, however, was that building a school for a "privileged class of children.[105]

582 *The kin had the right to regulate and to control marriage.*[106] We have seen that the obligation to marry rested upon every member of a "calpulli." Where tribal society is still in its pure and original condition marriage in the same kin is absolutely prohibited. The matrimonial customs of the ancient Mexicans were closely scrutinized by the Catholic church, and a rigid investigation by the early missionaries has proven that not only was marriage between close relations strictly prohibited, but it was also discouraged (if not forbidden) between members of the same kin.[107] Mr.

In all, seven "calmeca" within the enclosure surrounding the great "house of god" of Mexico-Tenuchtitlan. *Torquemada* (Lib. VIII, cap. XI to XVI) also describes the various places, mentioning "Huitznahuaccalmecac." "Casa de recogimiento, y habitacion de los Sacerdotes, y ministros de este lugar" (p. 150). "Tlamatzinco calmecac," donde vivian y tenian su asistencia los Sacerdotes, y ministros de este dicho Templos" (p. 151). "Yopico calmecac" "donde habitavan, y se criaban los muchachos" (p. 153). "Calmecac"—"donde se criavan los ninos" (p. 149). Besides these statements, the two authors just quoted allude to the Calmecac in the same manner at various places. *Sahagun* (Lib. III, Appendix, cap. VII, and especially Cap. VIII, pp. 274–276). Already the title of this chapter is significant: "De las costumbres que se guardaban en la casa que se llamaba Calmecac, donde se criaban los Sacerdotes, y ministros del templo desde niños." *Torquemada* (Lib. XIII, cap. XXVIII, pp. 468–471). *Johannes Eusebius Nieremberg* ("*Historia Naturæ*," Lib. VIII, cap. XXII, pp. 143–146). He copies Hernandez who, in turn, almost verbally agrees with Sahagun. *Oviedo* (Lib. XXXIII, cap. X, p. 302; Cap. LI, p. 537). *Gomara* (Vedia I, p. 438).

[105] *Molina* (II, p. 11). "Calmeca tlatolli." "palabras dichas en corredores largos" and "Calmelzetli," "Sala grande y prolongada, ó corredor de la casa." The word may be decomposed into "Calli"—house, and "mecayotl"—consanguine relationship, or "mecatl" a cord or tie. "House of Ties"?

[106] "*Ancient Society*" (p. 74).

171 [107] Already *Motolinia* (Trat. II, cap. VII) pictures vividly the difficulties encountered by the priests in regard to regular marriage. The first question to be determined was that of the legitimate spouse. This has already been investigated in a former note. The next question was that of the degrees of consanguinity, or affinity. It was rigidly inquired into whether perhaps, custom had sanctioned intermarriage of brothers and sisters. *Gomara* (Vedia, p. 439): "No casan con su madre ni con su hija, ni con su hermana; en lo demas poco parentesco guardan; aunque algunos se hallaron casados con sus propias hermanas;" thus admitting the fact that intermarriage of that kind existed. *Mendieta* (Lib. III, cap. XLVIII, p. 305) also concedes that such may have been the case, and infers that these marriages should be regarded as valid. The question of intermarriage between children of the same issue becomes important through the statements and discussion of *Torquemada* (Lib. XIII, cap. VII, p. 489) about the matrimonial customs of the Indians of *Vera-Paz*: "The Indians of Vera-Paz were compelled frequently, on account of their customs of relationship, to marry brothers with sisters for this reason: It was not customary for those of one clan, or tribe, to marry the women of the same tribe (pueblo), and thus they sought for them from others, because

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

H. H. Bancroft to whom every student of American antiquities must look with a deep feeling of gratitude for his valuable services, says on the subject: "marriages between blood relations or those descended from a common ancestor were not allowed."[108] The act of marriage itself was preceded by negotiations on the part of one calpulli (that of the man) with another (that of the woman), the negotiations terminating in something like a *purchase* of the girl.[109] It is beyond our purpose, at present, to dwell on the

they did not reckon the children, born in foreign tribes or lineages, as belonging to their family; although if the mother had issued from their lineage, and the reason for this was, that this relationship was only attributed to the men." Now this is a very plain statement and picture of "descent in the male line," with the rules of kinship as strongly and fully in vigor as, with "descent in the female line" among the Iroquois. The inhabitants of Vera-Paz spoke, according to *Herrera* (Dec. IV, cap. X, cap. XIV, p. 229), "varios Lenguages," but they selected one at the instance of the Dominican fathers, "to use it in general." *Dr. Berendt* ("*Remarks on the Centres of Ancient Civilization in Central America and their Geographical Distribution*," address read July 10, 1878, pp. 9 and 10) mentions in Vera-Paz three idioms: the "Kekchí" (Alta Verapaz), "Pokoman" (in the South), and the "QQuiché" (Western Verapaz). See also *E. G. Squier*, ("*Monograph of Authors who have written on the Languages of Central America*," Introd., p. IX). *H. H. Bancroft* (Vol. III, cap. IX, p. 700). *Diego García de Palacio* ("*Report to the King of Spain in 1576*," German translation by the late *Dr. Alex von Frantzius*, pp. 4 and 64). *Pimentel* ("*Cuadro descriptivo de las Lenguas*," etc., Vol. I, pp. 81–84). The close connection in customs and Institutions (see my notes in regard to the calendars of Mexico and Central America) between the QQuiché and the Mexicans, and the probable identity of their origin, make it not unlikely that the latter had also the same rule, "not to marry within the tribe or lineage," or rather in the kin. As every tribe in Mexico consisted of a number of Calpulli, there was no need of selecting the wife from outside of the settlement. The manner of arranging marriages furnishes direct evidence of the fact, that the wife was, at least usually, from another kinship. (See note 109.) See especially, besides, *Sahagun* (Lib. II, Appendix, p. 228).

[108] "*Native Races*" (Vol II, cap. VII, p. 251).

[109] Not only the consent of the young man's parents was requisite, but also that of the "telpuchtlato" (speaker to the youth) of his "barrio" or calpulli, *i. e.*, of his kin. This fact is abundantly proven. *Sahagun* (Lib. VI, cap. XXIII, pp. 132, 133) says: The "speaker" was invited to the house and after having "eaten and smoked," "the old parents of the young man, and the old men of the barrio sat down," and the case was told to them. The "speaker" then took formal leave of the youth "y dejaban al moso en su casa de su padre." (Lib. III, Appendix, cap. VI, p. 271), he again insists that the consent of the "maestros de los mancebos" was required. *Zurita* ("*Rapport*," p. 132): "Lorsqu'ils étaient d'âge á se marier, c'est á dire á vingt ans ou un peu plus, ils en demandaient l'autorisation" (p. 134). *Mendieta* (Lib. II, cap. XXIV, p. 125): "Llegados á la edad de casarse . . . pedian licencia para buscar mujer; y sin licencia por maravilla alguno se casaba, y al que lo hacia, demas de darle su penitencia, lo tenian por ingrato, malcriado y como apóstata" . . . *Torquemada* (Lib. XIII, cap. XXX). It was the kin of the male which solicited the girl, and this solicitation was carried on by women, who brought presents. Compare also *H. H. Bancroft* (Vol. II, pp. 251 to 262). *Vetancurt* (Part II, Trat. II, cap. XII, p. 477. "*Teatro Mexicano*," Vol. I). If the male needed it, "the community" assisted him. See above authorities, and others.

The controlling influence of the *Kin*, in matters of marriage, was officially recognized, as late as 1555, by the first provincial "concile" held at Mexico in that year. It was ordained: "That since it is customary among the Indians Maceguales not to marry without permission ("licencia") of their principals, nor to take any women, unless it

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

582 It is beyond our purpose, at present, to dwell on the
[562] ritual details themselves, but we must lay particular stress on the fact, that the wife became the *property* of her husband and that she was, as such, placed under the direct protection of his kinsmen. Such marriages could be annulled by mutual consent,
[586] provided the kin gave its approbation. In such a case the woman was at liberty to marry again, and also to return to the calpulli from which she issued.[110]

764 We might now be expected to cast a glance at the funeral rites of the ancient Mexicans since it was *one of the attributes of the kin to enjoy common burial.*[111] But this question is so intimately connected with that of creed and belief that we refrain from trespassing too much on that field. The Mexicans practised cremation and, in the case of warriors slain in battle, at least, it is known that the exercises were conducted by the officers and leaders of each kin, *all its members*, and not the special relatives and friends only of the deceased, attending the ceremony.[112] Our knowledge of the burial places of aboriginal Mexico is still very indefi-

583 was given by their hand, out of which there arise great discomforts, and marriage
584 among free persons is not as free as it should be, therefore, we ordain and command: that no Indian principal of whichever condition or rank ("estado,") shall of his own accord or authority give away any wife to anybody whatsoever, nor shall he prevent any Macegual from marrying freely the woman whom he may wish, and who may like him,— under penalty of thirty days of imprisonment, and other penalties which the Judge may determine upon."

("*Concilios Provinciales, Primero y Segundo, celebrados por la muy noble, y muy Leal ciudad de México etc., etc. Dalos á Luz el Illmo Sr. D. Francisco Antonio Lorenzana Arzobispo de esta Santa Metropolitana Iglesia* Año de 1769). The "principales Indios" are the officers of the "Kins," and thus we have, thirty five years after the conquest, a formal recognition of the custom among the Mexican Indians that marriage was controlled by the Kin. How the "encomenderos" subsequently interfered with that custom, in order to conceal their own criminal doings, is plainly told by *Fray Antonio de Remesal* "*Historia de la Provincia de San Vicente de Chyapa y Guatemala, etc., etc.*" Madrid, 1619 (Lib. VII, cap. XV, p. 327).

[110] It is singular that some of the earliest ecclesiastical writers imply that there was no rule of repudiation or divorce among the ancient Mexicans. *Mendieta* (Lib. III, cap. XLVIII, p. 303). The same authority, however, attributes this to the baneful effects of contact with the Spaniards, in consequence of which the customs of the natives grew more or less dissolute and immoral (p. 304). *Zurita* (p. 97) confirms, and *Torquemada* (Lib. XVI, cap. XXIV, p. 196), copies Mendieta literally. For the customs of divorce see *Zurita* (p. 97), *Mendieta* (Lib. III, cap. XLVIII, p. 304), *Torquemada* (Lib. XIII, cap. XV, pp. 441 and 442). *Gomara* (Vedia I, p. 440). *Herrera* (Dec. III, Lib. II, cap. C, XVII, pp. 72 and 73), *Bustamante* ("Tezcoco," p. 196), and others. The division of property mentioned as accompanying the divorce, applies only to personal effects, since the wife brought nothing else. See "*Tenure of Lands*" (p. 429, and note 107).

The matrimonial customs of the ancient Mexicans will be more thoroughly discussed by me in another monograph, subsequent to one on "Religious Beliefs."

[111] "*Ancient Society*" (pp. 71 and 83).

[112] Compare *Duran* (Cap. XVIII, pp. 154 and 156), and *Tezozomoc* (Cap. XXV, pp. 37 and 38).